

When a man asks for the love of a woman, and asks her to accept him as her husband, the first impulse of neither is to stipulate how much money shall be given or received, or how many hours a week shall be spent in each other's company. Love makes no bargains. What each wants to be sure of is that the other loves deeply and earnestly, confident that the heart's affection always brings full service. Mothers do not make out for their sons programs of prescribed duties the performance of which would be satisfactory. What mothers want is spontaneous affection. And God takes these familiar human fondnesses as types to show what sort of service he requires; not so much money given, not so many services attended, but love—deep, hearty, self-sacrificing love to God and to men.

3. *Our Lord Jesus Christ brought a new force into this world—the force of the Gospel.* "Behold, all things are become new." Old things, old types, old ceremonies, old burdens, sacrifices, priests, Sabbaths, and holy days, all are passed away. The robe must be all new, all consistent."—*Alford*.

4. *The religion of Jesus is joyous.* We have had lessons against care and worry; this lesson teaches that we may sin by our over-indulgence in sorrow. We all have heartaches, but we have the Bridegroom with us; and, like the great apostle who had more pains and troubles than most of us, we should constantly rejoice with joy unspeakable and full of glory.

"WE TEACH TOO MUCH"

H. M. LICHTY

This is a sentence of four words taken from my last contribution to the EVANGELIST. I of course believed the statement, but the more I think of it the more I believe it. We as teachers feel continually that to make a success of our work we must bring up thoughts that are new rather than that we must impress the thoughts that are old.

What we need is more short outlines, more work on the blackboard. By the way there is not a class in your Sunday-school that should not have its individual blackboard. It need not be expensive; it dare not be large. Two feet by three feet is a good size. You can make one yourself, or what is better you may get someone in your class to make it. Get your class a blackboard. If the school will not furnish it for you and you can not make it, hold a collection. You can get a nice light composition board cheap.

Then use it constantly. The few points you mean to be retained by your class put on the board. For the smaller classes you will of course do some illustrating by simple drawings. But use your blackboard. Call up this Sunday what was on the board last Sunday. If it is forgotten, put it on again. Review, repeat and never stop until your pupils can tell back to you what you have told to them. Every pupil in your class should have a small tablet and pencil. Some work must be mapped out for the coming lesson. You must preview as well as review.

You need to go over and over and over. Do not be satisfied with your pupils simply in a vague manner knowing a thing. They must know it so they can tell it. They must be able to give the evidences for their statements. They must be able to turn to the book and the chapter that contains certain facts. They must know well what they do know or they can not use it. And that is why I repeat, "We teach too much." I venture the statement that to teach the history and geography and biography, to say nothing of the ethics that is covered by the matter in one quarter's work,—12 lessons of one hour, rather 20 or 30 minutes each as we do the work in the Sunday-school, our day schools would take three or four times the time. And when the work would be completed there would follow a rigid examination which would tell the teacher just what had been accomplished.

In Sunday-school work we constantly presume too much. Because it is the same old Book, the same old story, "repeated over and over," we take it for granted that we need no preparation and that our pupils are familiar with the lesson. It is ever new and we are constantly forgetting. To be bright and active and interested in our work as teachers and pupils and superintendents, we must keep constantly at it. The same old story but in new ways. New side lights. So do not try to teach too much but teach well what you do teach. See that your pupils not only know but that they retain. In other words that they are building up their minds, storing them with useful knowledge upon which they can draw as their future work may require. To recapitulate,—

1. Make few points and make them well.
2. Use a blackboard no difference what class you may teach or what position your class may have in the room.
3. Preview as well as review.
4. Review until you have made your work a drill and you are sure that your class knows it.

Carleton, Nebr.

HOME DEPARTMENT OF THE S. S.

When at our conference the editor requested that some of us should write in regard to the home department work in the Sunday-school. Since that time I was made superintendent of the home department work in our school. I appointed Sister Lowman to solicit for the work. We now have forty five students studying the regular lesson one half hour or more each week. The work is simple and easily understood; what it takes to make a success of the work is a little religion in your feet and a whole lot of stick-to-it-iveness together with a thorough consecration to the work.

The home department work is not undenominational but interdenominational and should be in every Sunday-school. It furnishes an opportunity to those who cannot attend the main school. It will reach those who are not members of our church and even those who do not belong to any church.

I have on my list thirteen who make no profession. This gives us a chance to work in our literature where we would have no hold at all, besides it brings the ties of Christian friendship nearer each other and will have its influence in the future. It also furnishes an excellent opportunity for those members who cannot attend the main school to teach their children at home. We get our supplies of C. D. Meigs, Indianapolis, Ind. The expense is but a trifle. Of the quarterlies we use our own.

Yours for Christ,

T. C. LESLIE.

Roann, Ind.

McVeytown, Pa. Sabbath-school

We hereby make out a report of what our Sabbath-school has been doing in the past year, 1897. We have been having a very good school. The people take great interest in coming to our school, the children especially. The following is a report of attendances during the past year.

The whole number officers present, 190; average attendance, 4. The whole number of teachers present, 190; average attendance, 4. The whole number of scholars in primary department, 981; average attendance, 20. The whole number of scholars in main school, 549; average attendance, 11. The total attendance of the whole school during the year was 2282; the average attendance each Sunday was 46. The total amount of collections during the year was \$11.12; average collection for each Sunday was 23 cents. Our expense during the year for S. S. literature was \$8.60, and a balance left in the treasury of \$2.52. May the Lord help us in this good work is my prayer.

W. E. YOUTZY, Supt.

Our Bible School

THE PROPHETS

J. L. GILLIN

Concerning no class of people mentioned in the Bible are there more erroneous views held than the prophets. By the great majority of Christians very little is known about them, possibly for the reason that they do not yield their treasures to idlers. The received notion concerning them is that their mission was to foretell things that would come to pass subsequent to their prediction. This error, like so many, is a partial truth. Their special mission, however, had no vital connection with the foretelling of events. Primarily they were preachers of righteousness. Only in enforcing their warnings against evil and their denunciations of iniquity did they foretell what would happen in the future. It may be noticed that they appeared in times only when danger to Israel was imminent because of wrong doing among the people. In this regard Elijah was typical. Coming from obscurity with a suddenness that startles and a message burning with righteous zeal for God, and disappearing with a similar abruptness when his message